

THE RELIGIOUS INSTRUCTOR.

PUBLISHED MONTHLY.

UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF
THE PRESBYTERIAN CHURCH.

Vol. I.]

JULY, 1811.

[No. XI

CONTENTS.

	Page		Page
Happy death of a child	409	delphia bible society	439
Meditations on Psalm lxx. 21.	413	Extract of a letter from a gentleman in Princeton, N. J.	444
Remarkable experience	421	Extract of a letter from the Rev. J. Patterson	44
Extract of a sermon preached on the 4th July	439	Narrative of the wreck of the Hope transport with an account of the captain	ib.
Review of Dr. Buchanan's memoir	437	Original Poetry	44
<i>Religious Intelligence.</i>			
The third report of the Phila-			

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A PLAIN AND PRACTICAL REVIEW,

OF THE TRUTH AND CERTAINTY

OF THE

CHRISTIAN RELIGION.

CONTENTS.

- Introduction
- The rise and progress of the first debate
- The truth and certainty of revelation
- The wisest heathens indebted to the scriptures
- The Mosaic account of the dignity and fall of man vindicated
- The Philosophers who depart from the Mosaic account of the Creation, incoherent and contradictory
- The Scriptures transmitted with purity and certainty
- All mankind derived from the same origin
- Scriptures sufficiently clear
- The character of the patriarchs after the flood; and the rites enjoined
- Of the books and dispensation of Moses
- Of the other books of Scripture
- The benefits resulting from christianity
- A review of the History and miracles of Christ
- Of the sacrifice and meditation of Christ
- Of the resurrection—various proofs of it—the different characters of deism and christianity.

THE RELIGIOUS INSTRUCTOR.

VOL. I.]

JULY, 1811.

[No. XI.

HAPPY DEATH OF A CHILD.

MR. EDITOR,

We have read in your excellent magazine, with pleasure, the narratives there given of the comfortable experiences and happy deaths of some eminent christians.— These are of great use to teach us the infinite importance of a true faith and a lively hope of salvation, built on the sure grounds of the gospel. But many of those, whose are exhibited before us, as triumphing over death, and *rejoicing with joy unspeakable and full of glory*, were aged christians and eminent divines, who had been long training up in this world for the glories of the world above: and therefore a happy transition to another was naturally expected. Besides, many who are young, and who have as yet made but little progress in religion, may perhaps be ready to say, on reading these narratives, We fear, if we shall be called away, before we have had such long and sweet experiences in religion as they have had, we shall not experience such joy and confidence in a dying hour.

It may be proper, therefore, for the encouragement of all truly pious persons, to introduce sometimes, into your magazine, the experiences and happy deaths of the young as well as aged christians. And even to notice well-authenticated accounts of the remarkable expressions and joyful hopes of pious children, of whose hearts the love of God had early taken possession, and in whom his work of grace appeared more manifest than even in those of riper years.

VOL. I.

E n c

Such narratives are especially suited to engage the attention of young persons, many of whom, it is expected, read this work;—and, when they see what God has done for others younger than themselves, they may be excited to pray, that they also may be enabled to live pious lives, that they too may have peace in death, and go to Jesus when they die.

Hoping that the following narrative of the death of a child, not seven years old, which we find in the *Evangelical Magazine*, may promote, through the blessing of God, the happy effects above mentioned, you are requested to insert it.

To the Editor of the Evangelical Magazine.

Newport Pagnel, September 17.

MY DEAR FRIEND,

I have just received the inclosed account of the death of a sweet child, six years and a half old, a relation of Mrs. G. When the Lord perfects praise from the mouths of babes, it seems incumbent upon others to bear testimony to the power of his grace. Such instances may especially be profitable to the parents and friends of young children, as they afford the strongest encouragement to early diligence in religious instruction. I send you the narrative almost verbatim as it was sent me by a sister of the deceased, who is at present I think, in her 17th year. The simplicity of the account may render it the more striking, and the age of the writer will, probably, be deemed a sufficient apology for trifling defects.

I am affectionately your's,

S. G.

Dear and Reverend Sir,

I wished in my last to have given you some account of the death of my dear little sister, but could not then find time. As I am sure it will not fail to impart satisfaction to you, to hear of the Lord's goodness to so young a child, I will no longer delay. I cannot express to you, dear cousin, how much I find her dying experience alleviate the pain I feel at the thought of our separation. Oh! what mercy was mixed with the bitter cup! The grim tyrant was deprived of half his dismaying power. It was only parting, as I once told her, to meet more happy. But I will leave

this subject ; for, to make my regret the theme of my letter, would be of no avail. I trust I am resigned to the dispensation of an all-wise and merciful Providence. It was frequently her request, " Do not grieve after me, my dear sister."

There was nothing very particular in my dear sister before her last illness. She was in general attentive when in a place of worship, and would on no account miss her prayers night and morning ; she was fond of hearing of the deaths of pious children, and would sometimes retain striking passages of sermons she had heard preached. I did not observe her much desirous of playing on the Sabbath. Of these things, however, I took but little notice. People frequently admired her for her beauty, and sometimes she discovered that she knew it ; but on the whole she was a very pleasant child ; her temper was extremely amiable, and delightfully affectionate.

It was on Thursday, 8th August, my dear Hannah was taken ill. At first she said nothing of dying, but on the Saturday she expressed the manner in which she wished to be carried to the grave. On the following Tuesday, seeing her dear mother crying, she said " Don't grieve, my dear mamma, it hurts me ; give me up to the Lord." And at another time, " Don't grieve, mamma, I am going to be happy, my Jesus stands just ready to take me away. Give me up to the Lord ; I want to go to my own dear God." On the Wednesday, she said to a person who was sitting by her, " my dear H——, I must die—don't weep—I must go—I am very bad. O Lord, have mercy upon me ! I must die. Oh my God, take me !" Then, to several in the room she said, " Bless you all ! pray God release me !"

When I arrived at home on Wednesday, she at first took little notice of me. I asked her how she did, and several other questions before she answered me ; but when I asked her if she loved God, she directly answered, " Yes !" To my question, whether she believed God loved her, she replied, " Yes, for he is my own dear God." Upon asking if she loved Jesus, (I wish I could always reply with the same fervour as she did) " Oh, yes !" One day, when she was in very great pain, she told me not to grieve, for it was her own dear Jesus. She could say no more, but it was easy to conceive what she would have added, to teach me to resign my will to the will of the Lord.

My dear sister desired I would pray with her, which I did requesting, if it pleased the Lord, that he would graciously

spare her to be an useful servant to him ; but if not, that he would give her an easy dismissal to a better world ; and, particularly, that her death might be sanctified to those who were left behind. When I finished, she turned and said, "Thank you, my dearest sister." I enquired whether I had asked for what she wanted ? "Yes, my dear, quite right," she replied. Have I forgot any thing you wished me to remember ? "No, my dearest, nothing."

Seeing a bible in my hand, she begged I would read it to her. I turned to the 10th of St. Mark, of children being brought to Christ, and when I closed the book, she said, "How kind ! I shall soon go to Jesus ; he will soon take me up in his arms, and bless me too : no disciple shall keep me away." I kissed her, and asked her if she loved me ; "Yes, my dear, (she replied,) but, do not be angry, I love Jesus better." You will easily believe, Reverend Sir, that this raised in my heart far different feelings from those of anger. One day, I told her, that if I had ever offended her, or at any time been cross with her, I hoped she would then forgive me. "Oh ! my dear, (said she) indeed you have not." I replied, but my love, you may not remember it, and sometimes perhaps I may ; but forgive me now. "Oh ! yes, (returned my sister,) but indeed you have not."

On Friday night, wishing to know if she was sensible I said to her, My dear, can you remember who Jesus is ? She answered, "Yes, he is God's dear son ; he was always God and a spirit ; but he was a man too." I demanded, how that could be ; she returned, "He came down from heaven, and died." "And for what ?" said I. She answered. "He was crucified for poor sinners ; he died for me." "Are you then a sinner, my love ?" I asked. She instantly replied, with great earnestness, "Yes ; but he came to save sinners ; he came to save me." I then only said, "Yes, my dear little sister, he did, and he is still the same ;" for I was fearful she would be fatigued. She lay quite still for about a quarter of an hour, and I thought she had been sleeping ; but she said something to herself ; I hearkened, and heard only the word *Jesus*. Soon afterward she exclaimed, "Jesus is my Saviour and my all !" I did not speak ; but in a short time, with still greater animation, she cried out, "Oh, how I do love my Jesus !"

At one time, although she was in very great pain, she observed, that I had the Evangelical Magazine in my hand. I was then looking at that part which contained the account

of my late dear friend and pious instructor, Mrs. Chase. "Read it to me, sister, (said she) read where she is dying." I thought my lovely sister too ill to attend, but obeyed. She sweetly smiled, and was quite still. I stopped several times, to ask if she was fatigued; but her answer always was, "No, sister." Receiving a letter from my young friend Miss E. C. I read it to her. When I was reading two lines in it, viz. "Millions of infant souls compose the family above;" my sister looked quite delighted, and said, "I too shall soon be there."

On Saturday evening we every moment expected her departure, which, however, did not take place till about five minutes after the Sabbath commenced:—a glorious one for my dear sister!

The last words she said were, "Pray, pray for me, do dear!"—Soon after, without one struggle, groan or sigh, she sweetly fell asleep in Jesus. Her age was six years, six months and eighteen days. She had supported a most painful illness truly like a christian, having never, to my knowledge, uttered one murmuring expression. With the image of death marked on her lovely face, she smiled on all around.

These, dearest Sir, are some of the dying sayings of my sweet little sister. When I consider her happy death, I feel the greatest comfort, though mixed with great regret.

A. H.

MEDITATIONS ON PSALM lxxv. 11.

Very suitable to engage our attention, after the ingathering of a plentiful harvest.

"Thou crownest the year with thy goodness."

Divine goodness is a subject infinitely amiable in itself, and interesting to us. The goodness of God must always be worthy of our admiration, and the bounties of his hand deserve the praises of the whole creation.

*"His goodness runs an endless round,
All glory to the Lord."*

We should own our obligations to the God of goodness when we rise in the morning to partake of his bounty, and

when retiring at night to enjoy repose under his protection; and should gratefully say with the Psalmist, "Thou makest the outgoings of the morning and evening to rejoice."—And while we observe that the same kindness, which attends us from day to day, follows us from year to year, distinguishing our various months with inestimable mercies, ought we not to lift up our hearts to the great Father of our mercies, and say, "Thou crownest the year with thy goodness?"

The various months and seasons of the year are all enriched with the bounties of an indulgent Providence; yea, as a crown encircles the head of its wearer, so do the mercies of our God, encompass our persons, and encircle our years—for "he crowneth the year with his goodness." Even the season of *Winter* is not without its instructions, or its comforts. How much may we learn of the power and greatness of our God when we see "fire and hail, and stormy wind," all fulfilling his will; and none of them able to go beyond his word. What a majestic description doth the Psalmist give of Deity in the wintry season! "He giveth snow like wool, and scattereth his hoar frost like ashes; he casteth forth his ice like morsels. Who can stand before his cold? He sendeth out his word and melteth them," &c. Nor do we at this season behold the greatness of God only, but his goodness also.

The appointment of this season is wise and good; for all the seasons are equally useful and necessary. How welcome has been, for some years, the return of winter to the western world to kill the seeds of infection, and enable thousands to return to their homes and business, who had been thrown from thence by the dreadful ravages of the most fatal distemper. From how many diseases may this season, in the hand of Providence, be a means of our preservation! It is, however, of acknowledged benefit to the ground, which then

"Draws in abundant vegetable soul,
And gathers vigour for the coming year."

What traces of divine goodness appear in the *Spring*! When nature seems to awake from her wintry sleep to renewed life and activity, to bud forth in fresh beauty, and promise a variety of benefits for the support of needy man! How do all the lovely scenes of spring attest his bounty and display his love! A view of the returning verdure and fruitfulness, which then every where meets our eye, should

cause us to adopt the grateful language expressed in this psalm—"Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water—thou waterest the ridges thereof abundantly—thou settlest the furrows thereof—thou makest it soft with showers.—thou *blessest the springing thereof.*" David seems here to view all nature reviving again to beauty and fruitfulness, and ascribes it all to God, who sends copious showers of moisture from heaven, and adds his blessing to man's industry; that "the earth may yield her increase, and God, even our own God, may bless us."

"Then come his glory in the *Summer months,*" all of which he likewise crowns with his goodness. It is by the kindly rays of this season that the fruits, which were sprung up, are matured and ripened for our benefit. How doth all nature appear laden now with the bounties of our God! and whilst we behold them on every hand, what reason have we to look up, with admiring gratitude, to the great Author of all these blessings, and say, as David here—"Thy paths drop fatness, they drop on the pastures of the wilderness, and the little hills rejoice on every side?" What rich imagery is here used, to express the exuberant goodness of God! We dwell in a needy wilderness, and all our supplies must come from above. May we gather them with gratitude, and praise the bounteous donor!

"His bounty shines in *Autumn* unconfined,
And spreads a common feast for all that lives."

The eyes of all wait on our God; and how liberally, at this season, does he provide for all! He opens his hand, and fills all things living with plenteousness. The fruits of the earth are now gathered and stored for the use of man. The Psalmist evidently alludes to the goodness of God at this season of the year—when he says here, "The pastures are clothed with flocks, the vallies also are covered with corn, they shout for joy, they also sing." Each part of the creation appears adorned and enriched with divine beneficence; all nature smiles with his bounty, and rejoices in his liberality. This is the crowning of the year. All the foregoing seasons have prepared their various fruits to be gathered in this, and the divine bounty is gathered with general gladness. This is most eminently the case in the present season. We have provoked our Maker by our iniquities, and he has repeatedly threatened our supplies. The scarcity of an un-

favourable year or two, has been encreased and magnified by the wickedness of man; and there are not wanting some monsters who have even rejoiced in the prospect of farther distressing the poor for their own emolument. But behold, his goodness at once disappoints their avarice, and satisfies the poor with bread. Thus he crowns the year with his goodness.

“We see his hand
In every varying scene; and taste his love
In every good his bounteous hand bestows.
In all the God appears; the Father smiles:
Omnipotent and wise, and good, and kind.”

“O praise the Lord for his goodness, and for his wonderful works to the children of men!”

And as divine goodness appears, in all the various seasons we experience, so in all the various mercies we receive. What reason have we to acknowledge our obligations for his preserving goodness through the past revolving year? In how many circumstances of danger, may each one say, hath Almighty goodness protected us? Who can ascertain the numerous evils and dangers to which we every day stand exposed? Only an omniscient eye can discern them; only an Almighty arm can avert them. “Thou, O Lord, hast been a shield for me; my glory, and the lifter up of my head.” Almighty Guardian! I would own thy kindness; and present to Thee the tribute of my gratitude! May the life thou hast spared be more devoted to thy glory!

God hath also supplied the numerous wants of another year, and thereby crowned it with his goodness. All our springs are in him; and there is no day, nor hour, but streams of mercy are flowing from thence to supply and fort us; yea, our mercies are more numerous than our moments. We are unable to calculate the mercies or estimate the obligations of a day; what praises must be due then for the mercies of a year?

If we are believers, we are not only monuments of sparing goodness, but also of pardoning mercy. “Who is a God like unto thee, O Lord; pardoning iniquity, and because thou delightest in mercy?” Have ye experienced many sufferings in the past year? Still we have reason to admire the goodness of God, who *always* corrects in measure, and *only* for our good; who hath proportioned our sufferings to our strength, or, our strength to our sufferings; who always

numbers our sorrows, and has often alleviated them; who hath supported us by his power and grace, and at times cheered us by his presence. Surely, "all the paths of the Lord are mercy and truth; and blessed for ever be his name." He crowneth our years with his goodness.

Let us now briefly inquire, what obligations result from a review of this subject? What obligations to humility and contrition result from a review of our own conduct? That we have been so forgetful of divine goodness, and so ungrateful for its mercies? That we have lived so much to ourselves, and so little for Christ? What barrenness, though favoured with many means and mercies! What hath borne any proportion to our mercies, except our sins? Alas! to us belongeth shame, but to our God belongeth mercy. What should we render, whose mercies have been so numerous! Let us come into his house in the multitude of his mercy, enter his gates with thanksgiving, and his courts with praise. We cannot render adequate, let us, therefore, be more concerned to render grateful returns. Bless the Lord, O our souls! What obligations to renewed confidence in God! if we had thus proved the faithfulness and kindness of an earthly friend, how would our confidence as well as our gratitude be increased! And ought not this to be the case with respect to our God? "Because thou hast been my help; therefore, under the shadow of thy wings will I trust."—What obligations, to active obedience, and submission to God! Christians, be concerned to *run* in the way of his *commandments*; for consider, how *great things* the Lord hath done for you;—and consider, if he thus crown you with goodness during the years of your pilgrimage, with what blessing, with what joy, with what glory will he crown you through eternal ages? How great is the goodness he hath laid up for them that fear him! "If such be the sweetness of the stream, what will the fountain be?"

SODALIS DISCIPULUS.

The above meditation, on the 11th verse of the 65th Psalm, has led a friend of religion, and one who delights in sacred poetry, to attempt a new metrical version of the whole of this beautiful hymn of praise. The common metrical version is perhaps too literal, though it must be granted, very beautiful. And although the several hymns of Dr. Watts, founded on this psalm are also exceedingly beautiful, and express the sentiments of the original, in a very full and flowing manner,—still they must be considered as a paraphrase, and not properly a translation.—

For an imitation of the psalms in general was all that the doctor attempted.

The present attempt, which is a free but faithful version, may perhaps better please some, who wish to see the psalm clothed in an English dress, without an unnecessary limitation to mere words, and also without too great a departure from the simple but sublime language of the sacred penman.

And here the writer cannot refrain from expressing a wish, that all the scripture psalms were rendered into verse, in some such manner as is here attempted. It might then appear strange, that they should by some churches be entirely laid aside, and a paraphrase or imitation substituted in their place.

While hymns are occasionally sung, might not the psalms be generally used? And might not this have a tendency to unite several branches of the christian church, which are now separated, for this and some other reasons of no greater weight?

Those appear not to have sufficiently studied the psalms, or imbibed their spirit, who assert that they are unsuitable, without being paraphrased, for christian worship.

LXV. PSALM. L. M.

To thee, O God, we'll praises give,
In Zion, where thy glory's known;
The church's praise thou wilt receive;
We'll pay our vows before thy throne.

Thou hear'st thy people's humble prayer,
On them bestowest blessings free;
Thy children are thy constant care;
All flesh shall therefore come to thee.

My sins provoke thine anger, Lord;
How many and how great are they!
But thou hast given thy gracious word,
That thou wilt purge them all away.

How greatly bless'd is every one,
Who by thy grace draws near to thee
Whom thou dost choose, and kindly own,
A dweller in thy courts to be.

We surely shall be satisfied,
The goodness of thy house to see;

Thy temple where thou dost abide,
And where thy saints draw near to thee.

How awful oft thy judgments are !
Thy doings fill our souls with fear ;
In righteousness thou'lt answer prayer,
And our salvation's God appear.

Thou art their confidence, O Lord,
Who in remotest regions dwell !
To those protection dost afford,
Who far on stormy oceans sail.

Girded with power on every side,
Thou mak'st the mountains firm to stand ;
Thy voice makes noisy waves subside,
And tumults cease at thy command.

Those who in utmost regions live,
Are troubl'd, when thy signs appear ;
Th' outgoings of the morn and eve,
By thee made glad and joyful are.

From heaven thou sendest plenteous rains ;
God's river flows on every side ;
Thus thou enrichest thirsty plains,
And all our wants are well supplied.

The watered plains abundance yield,
When thou hast said, It shall be so ;
Rich corn adorns the fruitful field,
When thou thy blessing dost bestow.

The clouds drop fatness on the ground,
The moist'ned furrows witness this ;
The choicest products shall abound,
If thou the springing thereof bless.

Thy goodness crowns the circling year,
Each season doth its blessings bring ;
Thy paths drop fatness, earth to cheer,
And hills and vallies to thee sing.

The pastures cloth'd with flocks appear,
The vales with smiling corn are clad ;
They seem to shout,—The Lord is here ;
They sing, for thou hast made them glad.

REMARKABLE EXPERIENCE.

To the Editor of the Evangelical Magazine.

SIR,

The following narrative, contained in two letters to a friend, has been interesting to me. It may possibly be the same to others. If you judge it suitable, you are at liberty to insert it; but as it was written by a person now living, you will excuse the omission of names,

Yours,
GAIUS.

LETTER I.

MY DEAR FRIEND,

You request the particulars of that change of which a few years ago I was the subject. You need not be told that the religious experience of fallible creatures, like every thing else that attends them, must needs be marked with imperfection; and that the account that can be given of them on paper, after a lapse of several years, must be so in a still greater degree. I am willing, however, to comply with your request; and the rather because it may serve to recal some things which, in passing over the mind, produce agreeable sensations both of pain and pleasure.

My parents, as you may possibly know, were dissenters, of the Calvinistic persuasion. They were engaged in husbandry, which occupation therefore I followed till the twentieth year of my age. I remember many of the sins of my childhood; among which were lying, cursing, and swearing. It is true, as to the latter, it never became habitual. I had a dread upon my spirits to such a degree, that when I uttered an oath, or an imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I associated. This being the case, when I came to be about ten years old I entirely left it off, except that I sometimes dealt in a sort of *minced* oaths and imprecations, when my passions were inflamed.

In the practice of telling lies I continued some years longer; at length, however, I began to think this a mean

vice, and accordingly left it off, except in cases where I was under some pressing temptation.

I think I must have been nearly fourteen years old, before I began to have any serious thoughts about futurity.—The preaching under which I attended was not adapted to awaken my conscience, as the minister had seldom any thing to say except to believers; and what believing was I neither knew, nor greatly cared to know. I remember, however, about this time as I was walking alone, I put the question to myself, What is faith? There is much made of it, what is it? I could not tell; but satisfied myself in thinking, it was not of immediate concern, and I should understand it as I grew older.

Sometimes conviction has laid fast hold on me, and rendered me extremely unhappy. One winter evening, in particular, I went to the smith's shop, where a number of other boys sat round the fire. Presently they began to sing vain songs. This appeared to me so much like revelling, that I felt something within that would not suffer me to join them; and while I sat silent, in rather an unpleasant muse, those words sunk deep upon my mind, *What dost thou here Elijah?* They had such an effect upon me that I immediately left the company; yet, shocking to reflect upon, I walked away murmuring in my heart against God, that I could not be let alone, and suffered to take my pleasure like other children!

At other times I have been greatly affected, by reading or thinking of the doctrines of Christianity. One day in particular I took up Mr. R. Erskine's *Gospel Sonnets*, and opening upon a piece called *A Gospel Catechism for young Christians: or, Christ all in all in our complete redemption*; I read, and as I read I wept. Indeed I was almost overcome with weeping, so interesting did the doctrine of eternal salvation appear to me; yet, there being no radical change in my heart, these thoughts passed away, and I was equally intent on the pursuits of folly as heretofore.

Sometimes I felt a strange kind of regard towards good people, such of them especially as were familiar in their behaviour to young people, and would sometimes talk with me about religion. I used to wish I had many thousand pounds that I might give some of it to them, who were poor as to their worldly circumstances.

I was sometimes the subject of such convictions and affections that I really thought myself a converted person; and

lived under that delusion for some years. The ground on which I rested this opinion was as follows :—One day as I was walking alone, I began to think seriously what would become of my poor soul ! I felt myself the slave of sin. Till now, I did not know but that I could repent at any time ; but now I perceived that my heart was wicked, and that it was not in me to turn to God, or to break off my sins by righteousness. I saw that if God would forgive me all the past, and offer me the kingdom of heaven on the condition of giving up my wicked pursuits, I should not accept it. This conviction was accompanied with great depression of heart. I walked sorrowfully along, repeating these words. *Iniquity will be my ruin ! Iniquity will be my ruin !* While poring over my unhappy case, those words of the Apostle suddenly occurred to my mind, *Sin shall not have dominion over you : for ye are not under the law, but under grace.* Now the suggestion of a text of scripture to the mind, and especially if it came with power, was generally considered by religious people, with whom I occasionally associated, as a promise coming immediately from God ; I therefore so understood it, and thought that God had thus revealed to me that I was in a state of salvation, and that therefore iniquity should not, as I had feared, be my ruin. The effect was, I was overcome with joy and transport. I shed, I suppose, thousands of tears as I walked along, and seemed to feel myself as it were in a new world. It appeared to me that I hated my sins, and was resolved to forsake them. Thinking on my wicked courses, I remember using those words of Paul, *Shall I continue in sin that grace may abound ? God forbid !* I felt, or seemed to feel, the strongest indignation at the thought. But, strange as it may appear, though my face that morning I believe was swollen with weeping, yet before night all was gone and forgotten, and I returned to my former vices with as eager a gust as ever ; nor do I remember that for more than half a year after it I had any serious thoughts about the salvation of my soul.

About a year afterwards, however, I was again walking by myself, and began to reflect upon my course of life, particularly upon my former hopes and affections, and how I had since forgotten them all, and returned to all my wicked ways. Instead of sin having no more dominion over me, I perceived that its dominion had been increased. For some minutes I was greatly dejected, but was instantly relieved by what I accounted another promise from God. These words were suggested to my mind, *I have blotted out as a*

thick cloud thy transgressions, and as a cloud thy sins. By this, as by the former, I was overcome with what I considered as God's great love to me, and shed I suppose thousands of tears, not of sorrow, but of joy and gratitude. I now considered myself as having been in a *backsliding* state, and that God had graciously *restored* me; though in truth I have every reason to think that the great deep of my heart's depravity had not yet been broken up, and that all my religion was mere transient impression, without any abiding principle. Amidst, it all I had lived without prayer, and was never, that I recollect, induced to deny myself of one sin, when temptations were presented. I now thought, however, surely I shall be better for the time to come. But, alas! in a few days this also was forgotten, and I returned to my evil courses with as much eagerness as ever.

I now began to draw towards sixteen years of age, and as my powers and passions strengthened, I was more and more addicted to evil; nor was I merely prompted by my own propensities; for having formed connexions with other wicked young people, my progress in the way to death was thereby greatly accelerated. Being of an athletic frame, and of a daring spirit, I was often engaged in such exercises and exploits as, if the good hand of God had not preserved me, might have issued in death. I also frequently engaged in games of hazard, which, though not to any great amount, were very bewitching to me, and tended greatly to corrupt my mind. These, with various other evil courses, had so hardened my heart that I seldom thought of religion. Nay, I recollect that on a Lord's day evening about this time, when my parents were reading in the family, I was shamefully engaged with one of the servants, in playing idle tricks, though I took care not to be seen in them. These things were nothing to me at that time; for my conscience, by reiterated acts of wickedness, had become *seared as with a hot iron*: they were heavy burdens however to me afterwards.—But as I have now brought down my narrative to the period when I trust God began effectually to work upon my heart, I will leave that part to another opportunity, and for the present subscribe myself,

Yours, affectionately,

A. B.

CHRISTIAN EXPERIENCE.

LETTER II.

MY DEAR FRIEND,

I embrace the earliest opportunity of concluding the narrative which I began at your request. By the close of my last, you would perceive at near sixteen years of age, I was, notwithstanding various convictions and transient affections, pressing on in a lamentable career of wickedness; but about this time my convictions revisited me and brought on such a concern about my everlasting welfare, as issued, I trust, in real conversion.

It was my common practice, after the business of the day was over, to get into bad company in the evening; and when there, I indulged in sin without restraint. But after persisting in this course for a time, I began to be very uneasy, particularly in a morning when I first awakened. It was almost as common for me to be seized with keen remorse at this hour, as it was to go into company in the evening. At first I began to make vows of reformation, and this for the moment would afford me a little ease: but as the temptations returned my vows were of no account. It was an enlightened conscience only that was on the side of God; my heart was still averse to every thing spiritual or holy. For several weeks I went on in this way: vowing, and breaking my vows; reflecting on myself for my evil conduct, and yet continually repeating it.

It was not now as heretofore; my convictions followed me up closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature; like a drunkard, who carouses in the evening, but mopes about the next day, like one half dead. One morning, as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawing, of a guilty conscience, seemed to me a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimstone of the bottomless pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the sense

which I then had of the evil of my sin, and the dreadful-ness of God's righteous displeasure against me on account of it, came very far short of *truth*; but yet they seemed more than I was able to sustain. When I thought of my broken vows, they served to convince me that there was no truth in me, and that I was altogether wicked. I subscribed to the justice of my doom, if I were sent to hell; and plainly saw that to hell I must go, unless I were saved by mere grace, and as it were in spite of myself. I sensibly perceived that if God were to forgive me all the past, I should again destroy my soul, and that in a very little time. I never before felt myself such an odious and helpless sinner. I seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory.

And now the question would turn in my mind what must I do? What shall I do? Six or seven times over. Indeed, I felt utterly at a loss what to do. To think of amendment, and much more to make vows concerning it as heretofore, were but a mockery of God and my own soul; and to hope for forgiveness in the course that I was in, was the height of presumption. So I had no refuge. For a moment despair took hold upon me, and I even thought of returning and taking my fill of sin, let the consequences be what they might; but then again the thoughts of being lost, and lost for ever, sunk into my soul like lead into the waters. While thinking on this my past hopes also recurred to mind, and aggravated the idea of eternal punishment. What, thought I, shall I at once bid adieu to Christ, and hope, and heaven, and plunge my soul into endless ruin? At this my heart revolted. What shall I do? What can I do? This was all I could say.

It is difficult at this distance of time to recollect with precision the minute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of sinners; but felt repulsed in the thoughts of mercy having been so basely abused already. In this state of mind, as I was moving slowly on I thought of the resolution of Job, *Though he slay me, yet will I trust in him*: and forasmuch as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition seemed to gather a little strength.

It excited a sort of *preadventure* the Saviour of sinners may save my life, mixed with a determination *if I might*, to cast my perishing soul upon him for salvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that *any* poor sinner had a warrant to believe in Jesus Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther, who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge: for I well remember that I perceived something attracting in the Saviour. I must—I will—yes I will—trust my soul—my sinful lost soul—in his hands—if I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance and is humbled in me!) and as the eye of my mind was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I reckon that I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. This notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of those exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death; and if at that time I had known that any poor sinner *might* warrantably have trusted in him for salvation, I conceive I should have done so and have found rest unto my soul sooner than I did. I mention this, because it may be the case with others, and who may be kept in darkness and despondency by erroneous views of the gospel, much longer than I was.

I think I also did repent of my sin in the early part of these exercises, and before I thought that Christ would ac-

cept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ necessarily included it; but yet I did not think at the time that this was repentance or any thing truly good. Indee I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me—I had *thought* I had found the joys of the gospel heretofore, but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them.

From this time my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which before would have instantly set my passions in a flame, I now felt no inclination. My soul, said I, with joy and triumph, is as a weaned child! I now knew experimentally what it was to be dead to the world by the cross of Christ, and to feel a habitual determination to devote my future life to God my Saviour.

From this time I consider the vows of God as upon me; but, ah, my friend, I have great reason for shame and bitter reflection in reviewing the manner in which they have been fulfilled! Nevertheless, by the help of God, I continue in his service to this day, and daily live in hope of eternal life, through Jesus Christ my Lord and only Saviour.

I am affectionately, your's

A. B.

(FOR THE INSTRUCTOR.)

*Extract of a Sermon, preached on the fourth of July,
the era of the independence of the United States of
America.*

*O that men would praise the Lord for his goodness! Psalm
cvii. 31.*

That mankind should remember and praise God for his goodness, not only to individuals and families, but also to states and nations, is so evident, that to doubt it would argue an entire ignorance of the scriptures, and of the representations and commands therein contained. Nations are called upon to fear and worship the Lord, to notice all the divine dealings with them, to shun those vices which are the reproach and tend to the ruin of any people, to cultivate that righteousness which exalteth a nation, and to express in every suitable manner their gratitude for the privileges bestowed upon them. This is evident to any one who reads with attention the history of the Israelitish nation; who considers the laws that were given them by the hand of Moses; and the solemn exhortations to obedience, and awful threatnings denounced in case of disobedience, contained in the writings of that great legislator of the Hebrews. See the 8th ch. of Deuteronomy. In that beautiful chapter, the descendants of Israel are reminded of the great goodness of their divine Protector, in bringing them up out of the land emphatically called the house of bondage, and providing for them in the wilderness; that he might at length introduce them into the land promised to their pious fathers. "Thou shalt remember, says he, all the ways which the Lord thy God led thee these forty years." v. 2. And "all the commands which I command thee this day shall ye observe to do, that ye may live and multiply and go in and possess the land." v. 1. "Thou shalt consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." v. 5. "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and deeps, that spring out of the vallies and the hills, a land of wheat and barley and vines, &c. a land wherein thou shalt eat bread without scarceness. When thou

hast eaten, and art satisfied, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware thou forget not the Lord thy God, in not keeping his commands; lest when thou aboudest in all good things, thine heart be lifted up, and thou forget the Lord thy God, who brought thee out of the house of bondage. And lest thou say in thy heart, my power, and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God. And it shall be, if thou shalt at all forget the Lord thy God, and worship other gods, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient to the voice of the Lord your God.

The whole of the 11th chapter is also an earnest exhortation to obedience; a solemn call to the children of Israel, to remember the acts and miracles of the Lord, and to love him, and keep his statutes and his commandments always: to remember particularly their deliverance from the oppression of their enemies, and their being made a separate and independent people: To call to mind the judgments inflicted in various striking instances, on those of their own nation who had proved rebellious; that they might learn to fear the Lord, as well as love him. They are excited to gratitude and obedience, from the consideration, that the land they were going to possess, was not as the land of Egypt whence they had come out,—but a land of hills and vallies, drinking water of the rain of heaven; a “land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of it.” They are promised the early and the latter rains and fruitful seasons, if they would serve the Lord. In the 28th and following chapters, the blessings which should be theirs in case of obedience, and the curses or judgments which should fall upon them, in case of disobedience, are fully enumerated; and the people are pressed to their duty to God, from all these considerations, with an earnestness, solemnity, and force of expression, that nothing can exceed.

Many other parts of scripture might be pointed out, especially in the prophetic writings, to shew what God requires of nations, and particularly of those for whom any special deliverances have been wrought, and on whom any special privileges have been conferred. Many are apt to lose sight of, or not duly to prize, temporal mercies: but we

learn from the word of God, that all things tending to the strength, happiness and prosperity of nations, are the gifts of a kind providence; and lay men under obligations to praise and adore the bountiful giver. And that therefore the abuse of these mercies, accompanied with forgetfulness of God, ingratitude, contempt of his commandments and ordinances, are highly displeasing in his sight, and often call down judgments on a guilty people.

The goodness of God, and his wonderful works to the children of men, are manifested in many ways. From the passages of scripture which have been quoted, we see that God claims the gratitude and obedience of a people, when he gives them *a rich and pleasant land to live in*; a land of hills and vallies,—a land of fountains and brooks of water—a land favoured with the early and latter rain in its season, and productive of an abundance of the precious fruits of the earth. Climates and countries are exceedingly different in these respects: and though it is wisely ordered that men should have a peculiar attachment to their native soil, still it is true, that some nations enjoy more happiness than others, from their lot being cast in a fruitful region. Some nations are placed under a scorching sun, while others are exposed the greater part of the year, to the rigors of winter. Of the difficulties to which they are exposed we can form but an imperfect idea, who have the happiness to live in temperate climes.

The blessing of *health* is certainly one of the greatest which mortals enjoy; for without it nothing else can have a relish or power to please. What high obligation, then, are a people under to the merciful preserver of men, when their lot is cast in those parts of the globe, where wasting epidemics, plagues, and other similar scourges, but seldom, if at all make their appearance; and when they do appear, are forbidden to extend their ravages to any great distance!—And how kindly is it ordered, that there are so many remedies provided, by which the violence of so many diseases can be checked or removed!

What abundant cause of thankfulness is it, when a people, who have been for some time, (it may be for a number of years) involved in the calamities of war, find *peace* returning with its numerous train of blessings!

There is scarcely any thing which mankind, in their prayers to God, should deprecate more, or desire to be delivered from more frevently, than war and its attendant calamities. Besides the loss of many valuable lives, and the deep

distress of surviving relatives ; the great injury which the morals of a people are apt to suffer in the time of war, especially when it is a contest of citizens against citizens, is greatly to be lamented. In the collision of hostile passions, in the planning and executing of warlike operations, in the shock of encountering legions,—how hard is it for the mind to cherish at the same time those affections which men are commanded to have for one another ! Besides, as laws are in a manner silent in the midst of arms, what can be expected from the multitude, when they think they can gratify their predominant passions with impunity !

And what abundant reason have a nation to rejoice, when wars are changed into peace : or, when they are preserved from the calamities of war, by which they have been at any time threatened, and allowed to enjoy the inestimable benefits of peace for any length of time !

As the advantages which nations enjoy are very different in the instances just mentioned, so are they very different with respect to their *civil governments*, and the *laws* necessary to the security of their persons and possessions.

A people cannot be happy in the most fertile and pleasant lands, if they be deprived of the sweets of liberty—if they be the slaves of a despot, or hold what little property they sometimes acquire, and even life itself, at the will and pleasure of unfeeling tyrants. Where such governments obtain, there can be no encouragement to industry, or emulation to excel in any thing truly virtuous, and tending to promote the improvement of the human mind and of the state of society. The lands they inhabit, as well as the minds of the inhabitants, lie equally waste and uncultivated, except so far as necessity compels them to some little degree of activity to support a miserable existence. None surely will say, that such a condition as this is best for man.

That oppression and cruelty are highly displeasing in the sight of a just and merciful God, is as evident as any thing revealed in the holy scriptures. God commands the children of Israel to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke : declaring by the mouth of his prophet, that all pretensions to religion, fasting and praying, without this, would be vain and unprofitable. If he condemned injustice and oppression among the Jews, it is evident that he condemns it among every people. For he is the Father

of all mankind, and cannot have one rule of justice for one nation and a different rule for another.

How highly favoured must a people be, who live under a government of their own choice and truly free, where there is all that liberty that can be enjoyed upon the supposition of any government at all, and all that security for life and property, that can be well expected in the present imperfect state of human beings, and considering the imperfections that must necessarily cleave to the best plans of government, and the best laws, that men can devise!

But let us especially consider, how much those are bound to praise God for his goodness who are favoured with *the light of the glorious gospel of the blessed God*, who have loud and solemn calls to repentance, addressed to them by that God who hath declared, that he delighteth to forgive iniquity, transgression, and sin; and who have the offers of a full and free salvation through a Redeemer! It would seem as if all other privileges and advantages should vanish from our view, or be considered as comparatively of very little moment, when this unspeakable privilege is duly appreciated. To be assured, that God so loved us, had such compassion on our fallen race, as to send his Son to save us; and that Jesus, out of his great grace and love, died for our redemption; how astonishing is this!—Truly the gospel is worthy of all acceptance.

Men who are mere politicians and nothing more, who wish well to the interests of society, are sometimes found to be friendly to the christian religion; for, believing, as they do, that there is an absolute necessity for religion of some kind, to bind man to man, and perceiving that the precepts of the gospel are most excellent, enjoining the strictest regard to the rules of justice and benevolence; perceiving also, that the scriptures every where represent men as acting under the eye of an invisible judge, and accountable to him for all their actions; they therefore think it best, that the people should be trained up in the knowledge of and acquire a due respect for the gospel of Christ.

They must also know, that, with the bulk of mankind, mere reasoning on the propriety of certain actions, and impropriety of others, on the beauty of virtue and the deformity of vice, and the like, cannot have much influence on their conduct, without a belief of and reverence of a supreme authority, an habitual persuasion that, *thus saith the Lord*: and knowing this, if they be men of discernment, they must know that any expressions on their part that

would imply a want of regard for religion, or the encouragement of men or writings that are hostile to christianity, would tend to injure the peace, union, and happiness of society. As mere politicians, therefore, they will wish the people to believe in and maintain a revelation for the scriptures. All this, however, notwithstanding, so blinded are some men, that they affirm, government has nothing to do in any respect with religion, nor revelation with government, but that these are things quite distinct and independent of each other; and that there is just as much security for a man being a good ruler, and a good citizen, who makes no pretensions to religion, and really has none as the man who has. Nothing can be more absurd than such opinions; nothing more evidently false.

How happy the people among whom the gospel is preached in its purity, as taught by Christ and his apostles, and freed from the impositions and corruptions, the dreams and inventions, of men! Happy, while they firmly believe, and walk according to its rules, and the obligations it lays them under! Happy, while they reject every thing that would tend to weaken their belief in it, and habitually and zealously support and attend upon its ordinances! They envy not others the pleasure they pretend to find, in wandering in the fields of scepticism, the dark regions of uncertainty, "ever learning, but never able to come to the knowledge of the truth. They (I mean those who are true believers) find every thing in the gospel, that is adapted to hush the fears, compose the passions, and satisfy the rational desires, of the human mind. They find something here which greatly heightens the joys of prosperity, and alleviates the ills of adversity. They find, that nothing short of the bright prospects which the gospel opens and the comforts which it affords, can arm the soul with fortitude, or inspire any pleasing sensations, in the near views of death and another world.

That same Jesus, who 'taught as never man taught,' and who gave the world a most perfect example of holy living and patient suffering, shed his precious blood 'for the remission of the sins of many,' brought in 'an everlasting righteousness,' and 'ever lives to make intercession' for all his people, and to conduct them finally to everlasting glory.

To sum up all, then, in a few words, how greatly favoured are a people who "hear the joyful sound," and how cheerfully should they praise the Lord for his goodness, and for

these his merciful and wondrous works to the children of men!

Before we dismiss this subject, this would be a very suitable occasion, to enumerate carefully the privileges and advantages which we enjoy as a nation: and the steps by which a kind Providence led us to independence and national prosperity. But this may seem the less necessary, as scarcely any of those advantages which have been mentioned, as laying a people under strong obligations to praise the Lord, are denied to us; and the last-mentioned especially we enjoy in the fullest manner.

Let us, then, praise the Lord for his goodness, on this day, and every day of our lives. Let us remember his loving kindnesses and tender mercies. Let us often make it our delightful employment, as we learn from this psalm that the author of it did, to meditate on the ways of divine providence to the children of men. Various parts of the psalm, no doubt, have a special respect to God's dealings with Israel: but other parts of it, particularly that which represents the goodness of God to those who traverse the ocean and "do business in the great waters," and who see God's 'wonders in the deep,' respect mankind more generally. And even those parts of this or any other psalm, this or any other part of the scriptures, which seem more especially to relate to the ways of God to the posterity of Jacob, and his goodness to Israel's sons, ought to be carefully read, as affording lessons of instruction to the nations of mankind of every age and of every clime. The people of these states might be greatly profited, by assembling annually where convenient, *this day* of each revolving year, and joining as with one heart and voice, in singing some grand hymn of praise to heaven's eternal king, expressive of all his great goodness to us as a nation, and in hearing some choice portions of scripture read; such the 7th, 11th, 28th chapters of Deuteronomy. Many of the expressions there employed by Moses, declaring the protection of Divine providence, and descriptive of the beauty and fertility of the land given to that people for an inheritance, may be very aptly applied to the people of these states. But what we especially ought to notice in those chapters, are the solemn calls of God to gratitude and obedience, for the great and encouraging promises made to that people, and consequently to every nation, of abundance and prosperity, if they would observe all his statutes and ordinances;—and also the awful denunciation of wrath, and of total extirpation, if they would

turn aside to the worship of false gods, or neglect the worship of him, the only living and true God.

When the divine Being, the governor among the nations, has a controversy with a people, he can easily deprive them of their choicest blessings, and involve them in complicated calamities. He can command wasting diseases to sweep over extensive provinces, can make 'the heavens to become as brass and the earth as iron,' can secretly dry up all the sources of a nation's wealth, can give them up to weak or wicked counsels, to internal divisions, or external foes. Or, on the contrary, he can heal their divisions, give them pious and upright rulers, inspire them with prudent counsels; send down the kind influences of the heavens and replenish the earth with his riches, "multiply the nation" and gird it with strength; cause knowledge to abound, science to diffuse its meridian beams, and every useful art to flourish; and especially make the pure and heavenly truths of the gospel to be proclaimed, and to be gladly received and improved by a wise and understanding people; so that their "righteousness shall go forth as brightness, and their salvation as a lamp that burneth." Is. lxii. 1.

Such are the powerful motives and encouragements which it hath pleased the great ruler of the world, to set before us and all nations, to bind us to that obedience which we owe to our divine benefactor. Let these considerations make a deep impression upon our minds, and let us offer a due tribute of praise to God, for our being, our liberty, our independence and every blessing.

P.

REVIEW.

Memoir of the expediency of an Ecclesiastical establishment for British India; both as the means of perpetuating the Christian religion among our own countrymen, and as a foundation for the ultimate civilization of the natives.—
By Rev. CLAUDIUS BUCHANAN, M. A. one of the Chaplains at the Presidency of Fort William, and professor of Classics in the same; and member of the Asiatic Society.
First American edition. Cambridge; Hilliard & Metcalf. 1811. pp. 96, 8vo. 50 cents.

We are happy to see an American edition of this very interesting memoir; as it is a work, which has been great

instrumental in diffusing throughout the British empire, a correct state of Christianity in the East. The author is principally known in this country by his excellent sermon, entitled *The Star in the East*, which has been read more extensively, perhaps, than any thing else of the kind, for many years. The work before us will be read with the same interest; especially by those who have at heart the propagation of christianity among the heathen. The American editor, (to whom, though anonymous, the public are under obligations for his judicious and useful notes) gives a very just account of the memoir, in these words:

“The title of this work might lead one to suppose, that it would contain nothing, but what should have an exclusive regard to an Ecclesiastical Establishment for British India. On examination, however, it will be found to contain such important and well authenticated facts, relating to the past history and present state of that country; to its population, manners and customs; to its literature and laws; and to its religious rites and ceremonies; as furnish much entertainment and instruction. Separately from all consideration of the question respecting the expediency of the proposed establishment, it is, both in a literary and religious point of view, a very estimable work.” p. viii.

It appears from the title page, that Dr. Buchanan, while in India, was under circumstances peculiarly favourable to obtaining just views of the moral and religious state of the Hindoos. He seems, from his various labours, to have made the best use of these favourable circumstances. The various advantages which the college of Fort William possessed, in this point of view, are stated in the dedication, which was written at Calcutta, in March, 1805. We select from it the following passage.

“New sources of information on all oriental subjects have been opened by the college of Fort William in Bengal.—Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

“Of the learned Hindoos who have been employed as teachers, there were lately two from the Deccan, who pro-

tess the christian faith ; and comport themselves according to christian manners. Two missionaries have also been attached to the institution ; one of whom is lecturer in the Bengalee and Shanscrit department ; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language ; and has been long attached to a mission in the south of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement."

P. x.

The first part of the Memoir relates to an Ecclesiastical establishment. It occupies only twelve pages ; and even these are filled with very judicious reflections. The subsequent parts on the civilization of the natives, and the present extension of christianity in India, are peculiarly interesting. We have not room to give a minute detail of the important facts, and observations which the author has compressed within the compass of this work. We hesitate not to say, however, that the American public ought to be thoroughly acquainted with all the information here communicated. Christians in this country begin to manifest a very lively concern, in the various exertions now made, and making, to evangelize the heathen. It is more and more felt, that very serious duties are incumbent on our churches, in relation to this subject. Many fondly anticipate the time, when a regular system of Eastern Missions shall be formed, and acted upon, by the pious on this side the Atlantic, as is already the case with their European brethren. The people of this country enjoy peculiar facilities for the accomplishment of this noble design.

Dr. Buchanan, after the most thorough examination of the subject, feels himself warranted to pronounce, that

"Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of Deism, or of Atheism, or of Polytheism, and not from the principles of the christian religion." p. 46.

The Hindoos have been occasionally praised for their apparent simplicity of character, and the innocence of their habits. There seems to be little foundation for this eulo-

gium. On the contrary, there is the most abundant evidence, that great profligacy and vice prevail throughout all those parts of Asia which are known to us. We quote the following passage on this subject.

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honor, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral books. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it." pp. 36, 37.

In the notes, several instances are given of the merciless and vindictive spirit of the Hindoos. Two of these instances are as follows:

"In 1791, Soodishter Meer, a brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. "On their approaching his house, he cut off the head of his deceased son's widow, and threw it out."

"In 1793, a brahmin named Balloo, had a quarrel with a man about a field, and by way of revenging himself on this man, he killed his own daughter. "I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunpa, who was only a year and a half old, I killed her with my sword." pp. 37, 38.

The following account of Jaggernaut, the modern seat of Moloch, will probably be new to most of our readers.

"In the course of the Mahratta war, the great temple of Jaggernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahometans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a

strong hold of their superstition. At the annual festival of the Rutt Jattrā, seven hundred thousand persons (as has been computed by the Pundits in college) assemble in this place. The voluntary deaths in a single year, caused by voluntary devotement, by imprisonment for non-payment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four coss square (about sixty-four square miles) are accounted sacred to Jaggernaut.—Within the walls the priests exercised a dominion without control. From them there was no appeal to civil or natural justice, for the protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity, and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head." p. 47.

(TO BE CONCLUDED IN OUR NEXT.)

RELIGIOUS INTELLIGENCE.

The third Report of the Bible Society of Philadelphia, read before the Society, May 1, 1811.

The managers of the Bible Society of Philadelphia, in executing that part of their chartered trust by which it is rendered incumbent "that they lay annually before the society a statement of the issue of their labours with respect to the objects of the society," find, at this time, a lively pleasure in the performance of their duty. The year past, though it has not been marked with any event or occurrence of great magnitude or interest in the concerns of the society, has, notwithstanding, been distinguished by that uniformity of happy results in the management of our ordinary business, which enlivens, hope, animates exertion, and dictates gratitude to the Author of all good.

Early in the last summer the managers were informed that in some few instances, the charity of the society in the gift of bibles had been abused, by their being offered for sale, or pawned for other articles. From the first it was foreseen that it would be impossible entirely to preclude

this evil, because it is incident to the very nature of all charities. But though a greater measure of the evil than had been anticipated was not discovered, yet as every instance of the kind is not only an act of flagitious wickedness in itself, but has a most unhappy influence in discouraging contributions to the funds of the society, the managers felt themselves peculiarly called on to do all in their power to prevent a repetition of these acts of fraud and impiety. They accordingly divided the city and suburbs of Philadelphia into districts, appointed a distributor of bibles in each—directed that the most particular inquiries should be made into the character of those who should apply for bibles; that, as far as practicable, the dwellings of applicants should be visited; and in a word that the best endeavours should be used, before a book was bestowed, to ascertain that it was likely to be applied to its proper use. Since the adoption of these measures no cases of the specified abuse has come to the knowledge of the managers; and few, it is believed, will hereafter take place in the city. Precautions, similar in their spirit to those employed by the managers in Philadelphia, but varied in their application as circumstances may require, will, it is hoped, be used by all those who distribute the scriptures in the various parts of the state. Care, indeed, should be taken not to discourage, but rather to invite applications, from those who need, and who will duly prize the gift of a bible: but all proper means should certainly be devised and employed, to prevent impositions and to detect impostors. Yet, after all, the managers are still of the opinion, which was expressed in the first address of the society, that though the guilt of the frauds contemplated admits of no palliation, yet the favourers of this charity ought to be less influenced by the apprehension of them, than perhaps in any other concern; for though a bible may be improperly obtained, yet “wherever it shall be found, it will be a bible still; and it may teach the knave to be honest, the drunkard to be sober, and the profane to be pious.”

During the last year, the managers have distributed one thousand eight hundred and fifty-eight bibles and new testaments. Of these, twelve English bibles, and twelve new testaments, and six French new testaments, were sent to the Lazaretto, below the city on the Delaware; one half of which were to be left for the constant use of such persons as might be confined there by indisposition,

he other half to be distributed among suitable persons on their leaving the place.

Fifty English bibles, and twelve new testaments, have been sent for distribution in Washington county, Pennsylvania.

Twelve English bibles and twelve new testaments to Geneva, in the state of New York.

Twelve English bibles and twelve new testaments to a region above Albany, N. York.

Twenty English bibles to a new settlement on Susquehanna, in Penn.

Twenty English bibles and twenty new testaments to Steubenville, on the Ohio.

Thirty English bibles and twenty five new testaments to West Chester, Penn.

Twelve English bibles to Alexandria, Virginia.

Six English bibles and twelve German new testaments to Lancaster county Pa.

One hundred English bibles and twenty five new testaments to George G. Miller and John Heckewelder, missionaries of the Moravian brethren among the Indians.

Twelve English bibles and twelve new testaments to the Alms House in Harrisburg, Penn.

Six Welsh bibles, and one English bible, to Ebensburg, Penn.

Seventy-two English bibles, at two different times to Carlisle, Penn.

Twelve English bibles to Long Branch, New Jersey, for the use of the fishermen.

Thirty four English bibles and twelve German bibles, to the Cherokee Indians, under the superintendence of the Moravian brethren.

Fifty English bibles to Pine creek, Penn.

Fifty English bibles and six German new testaments to men employed in the iron works, Berks county, Pennsylvania.

Six English bibles to the asylum of the the Magdalen society.

Six English bibles to Columbia, Penn.

Twenty-eight English bibles to be distributed by an agent, in the necessitous parts of the country at large.

Six English bibles to Newcastle, state of Delaware.

Six German bibles to Berks county, Pa.

Two hundred English bibles, and fifty French testaments, to St. Genevieve in Louisiana.

Thirty eight English bibles and twelve German new testaments to the frontiers of the country, to be distributed by the Rev. Mr. Osgood, a missionary.

The remaining number of bibles, stated as having been distributed within the year, have been given away within the city and suburbs of Philadelphia, and the country adjacent.

The whole number of bibles and new testaments distributed by this society, since it was organized about two years and a half ago, is five thousand four hundred and twenty two. And as it has been a rule of distribution from the first, not to give a copy of the scriptures where one was already possessed, and as very many of the copies have been for the use of families, there is reason to believe, that through the immediate agency of this society the words of eternal life are now read or heard by at least eight thousand souls, who three years since, were strangers to this inestimable blessing.

It will no doubt, be gratifying to the society to be informed, that in the course of the last year six additional bible societies have been established, in various parts of the United States. The whole number which now exists in the American union is fifteen. The most perfect cordiality subsists among these sister institutions; and as our society was first established, we have been honoured with addresses and applications from the most of them, inviting us to correspondence, and to make known the result of our experience, and our methods of conducting business. It has given us pleasure to communicate whatever information or assistance we had in our power. In some cases we have acted as their agents, to effect an advantageous purchase of bibles; and we have also been able to furnish them with a few copies in the French, German, Welsh, and Gaelic languages, which they could not otherwise have obtained, without waiting for an importation from Europe. At the suggestion of one of these societies, eighty copies of the Gaelic bible, at cost and charges, have been furnished to a Scotch settlement in the state of North Carolina.

In their last report, the managers announced to the society that a set of stereotype plates, for the printing of the bible in English; had been ordered from Britain. Those plates have been preparing, with all practicable expedition, through the year past; and by information some time since received they are supposed to be now completed. If the

importation of them shall be permitted, they may be expected to be in use, in the course of the current year: And then we shall have the pleasure of furnishing copies of the scriptures of a superior kind, and at the lowest rates not only for our own use, but for the accommodation, as far as it may be desired, of all our sister institutions in the United States.

The heavy expense of the stereotype plates, and the purchases made of bibles for the supply of the constant and large demands which have been made for them, have rendered it necessary for the managers, during the year past, to use their best exertions to increase the funds of the society. Applications for contributions have accordingly been continued in the city of Philadelphia, as far as circumstances would admit. But the measure on which our chief reliance has been placed, has been a plan for engaging religious congregations, of various denominations throughout the states to make an annual contribution in aid of our funds. Many considerations seemed powerfully to recommend this measure. It appeared equitable that our country brethren should share with the citizens of Philadelphia in the expense, the pleasure, and the honour of this extensive and important charity. At the same time it was manifest that if the system proposed should be adopted and continued, it would, without being burdensome to any, furnish a full and permanent supply of all the funds which the society would need.

But what was considered as even more important than all the rest, the plan recommended would erect a small auxiliary bible society in every contributing congregation, and thus insure a constant supply of the scriptures, and a discreet distribution of them, to every neighbourhood in Pennsylvania. We therefore drew up and published, in the month of July last, an address to those congregations who may, in a sort, be considered as represented in this society, by having one or more of the members of their several communions placed in the board of managers. In this address the plan to which we have just adverted was fully detailed and earnestly recommended. Whether it will be generally adopted or not, remains yet to be seen. Some congregations, of different denominations, have already acted upon it with spirit and liberality.

(TO BE CONCLUDED.)

*Extract of a letter from a gentleman in Princeton, N. J.
dated June 27th, 1811.*

"We have these two days past had a large meeting of the Trustees (of Princeton college) with a committee of the General Assembly, who have determined to establish in this place a Theological Seminary which will probably be put in operation next year."

Extract of a letter from the Rev. J. Patterson, dated Somerville, (N. J.) July 11th, 1811.

"With pleasure I announce to you the great and good work which the Great Head of the church is carrying on amongst us. The people of my charge are unusually engaged in religion. Notwithstanding it is a busy period of the year with farmers, crowds of people attend, on each day, lectures and preaching. I have for several weeks past, preached from four to six times a week. Last Sabbath the Lord's supper was administered, and eleven were added to the church. About eight weeks ago, at a communion season, twenty were added to the church. The Lord is "opening the graves of the dead, and calling the dead to come forth and stand up and live."

Narrative of the Wreck of the Hope transport taken from the carpenter who was the only survivor To which is prefixed a remarkable interposition of providence previously manifested on behalf of the Captain.

Captain N. Millward (about four years before the following dreadful event), engaged in a voyage across the western ocean, in a vessel belonging to Dartmouth. About midway a leak was discovered, which notwithstanding all their exertion at the pumps, gained so rapidly, that they were necessitated to trust to the precarious refuge of a small boat in which they had scarcely embarked (six of them in number) before the ship foundered. In this little boat they continued six days, their bread and water, the only provisions they had, almost exhausted, when to their great joy a ship hove in sight, but for some time took no notice of them. At length by their repeated signals with hats and handker-

chiefs, she saw them came to their assistance, and afforded them a most seasonable asylum, for soon after, a heavy gale came on, which must have dashed their little skiff to pieces, or have swallowed them all up. This was an American vessel bound to America. Being short of provisions, and their number increased, they were kept on half allowance and great fears were entertained, that should the winds prove contrary, their sufferings must be great before they reached the continent; but Providence appeared for them again, they had not sailed many days before they fell in with an American ship bound to England, commanded by Capt. Wickes, who had previously conducted some of the Baptist Missionaries to India. Captain Wickes generously offered them a passage to England, which they thankfully embraced. In what follows, we are called to notice the benevolent, active, and pious tendency of the religion of *Christ* and the distinguishing grace of *God*; no sooner had these released sufferers related their great deliverance, but Captain Wickes invited them to his cabin, read the 107th Psalm, and spoke with great animation on the part that particularly described their past condition, and, in the most fervent and pointed manner prayed that the providence might be sanctified to their conversion. Captain Millward felt the force of truth; while astonished and convinced that there was a divine reality in the religion of the Bible (Capt. M. had drunk deeply into the infidel scheme, but this afforded him no support during the six days, that an half inch board was the only partition between him and death) those convictions were much matured and increased by the conversation, religious exercises, and pious exhortation of Captain W. during the passage. Favoured with propitious winds and weather, they were soon safely landed within a few miles of Dartmouth, without the least expense or charge. Capt. M. was received by his pious wife as one from the dead, while she especially adored the grace of God which had made this wonderful providence to subserve the best interest of his soul. She now discovered in him what had been the subject of her fervent prayers for many years; from this time he embraced every opportunity of hearing evangelical preaching, and revered the scriptures as the true sayings of *Jesus Christ*. Christians, let this stimulate us to embrace every occasion to impress eternal things on the minds of our fellow men and especially on those whose hearts are broken up by adversity and trouble.

Captain M. from this time wished if possible to quit the sea; but as nothing else offered, he engaged as master of the *Hope*, then employed in the merchant service. He made two or three successful voyages, but in the summer of 1807, while in London, the *Hope* was hired in the transport service, to which he had a strong aversion, and he wrote several letters to his merchant, requesting he would send a master to supersede him. In his letters to his wife he deprecated the great temptations to which he knew this voyage would expose him. Before another master was appointed the transports were ordered to sail. During the British operations at Denmark, the *Hope* was occupied as a floating hospital.

On the first of October she left Copenhagen in company with seventy six sail of transports under the convoy of several King's ships having on board a number of wounded soldiers, some with their legs and arms amputated, several women and five surgeons, to whose care, those wretched sufferers were committed, in all fifty besides the ship's crew.

They kept at sea several days, but the winds being contrary, they bore away and made Gottenburgh, where they remained a day and night, and then sailed again. On the 30th of October she made Lowstoft, and about four in the afternoon, arrived within three miles of Yarmouth in full expectation that in an hour, they should be safely anchored.— But how precarious are human hopes; however, we pass over in silence the calamitous event of the wreck of the ship on a sand bank, and hasten to conclude the narrative, all perished except the carpenter, who having floated a considerable length of time on the pauls of the capstan was providentially taken up by the ship *Providence*, captain H. Syme, bound to Shields. He was safely landed at Shields, and every kind of attention paid him; he remained there about a fortnight, and then returned to Dartmouth. By the desire of Mrs. Millward and the carpenter's mother, the memorable event was improved the following Lord's day in the Baptist meeting house at Dartmouth from Job i. 19. "And behold there came a great wind from the wilderness and smote the four corners of the house and it fell upon the young men and they are dead, and I only am escaped alone to tell thee." The season was peculiarly solemn, and the carpenter was much affected, weeping during the whole service. He relinquished the sea, and obtained a situation

in the King's dock at Portsea, but was soon taken ill, supposed to be occasioned by the shock his constitution had received that dreadful night; he returned to Dartmouth, but soon grew worse and died, having only nine months reprieve after that wonderful deliverance.

ORIGINAL POETRY.

The following beautiful and pathetic lines are written by the same young lady who composed the ode in the 3d number of this magazine p. 115.

SARAH BELLA*.

Scarce had the first sweet rose of blooming May,
Op'd it, young bosom to the vernal gale,
And on its briery stem blush'd fragrant, gay,
A fair wreath waving in the smiling vale;
Or on the rock that over hangs the dell,
Had spring's first violets faded cold and pale,
And many a morning dew in sorrow fell;
Did we in bitter tears the loss bewail,
Of a far sweeter flow'r in SARAH BELL!

Five blushing springs have number'd out thy years,
And wrap'd thee breathless in a heap of clay;
Embalm'd thee with a mother's streaming tears,
And swept thee blooming from her arms away:
On thy lov'd graces long shall mem'ry dwell,
And many a trickling tear a tribute pay,
And oft a sadly-breathing sigh shall tell,
How thou hast faded in an early day,
And left us weeping o'er thee, SARAH BELL!

How oft has hope gaz'd on thy infant form,
And sketch'd a future prospect gay and fair;
How oft delusive fancy fond and warm,
Has mingled bliss and rapture sweetly there,
Has mark'd thy budding virtues softly swell,
And burst in bloom upon thy woman's prime,

* Daughter of Andrew Dunlop, Esqr. Chambersburg.

Where sense and sweetness, love and mirth should dwell;
 And love of nature, and of nature's rhyme;
 All fled with thee forever SARAH BELL!

No polish'd marble o'er thy grave shall mourn,
 Or passing stranger read thy simple name;
 A grassy turf is all thy humble urn,
 A tear of sympathy thy only claim:
 The rose buds strown by sister-hands excel,
 When wet with dew the cold engraven stone,
 They breathe more sorrow and resemble well,
 The youth, the innocence that we bemoan,
 When fading on the grave of SARAH BELL!

When death relentless deals the cruel blow,
 And the sweet cherub of her love must die;
 Is there on earth to soothe the mother's woe
 And hush to rest the agonizing sigh?
 Nought save the hope in heav'n, now cherish'd well
 Of bliss immortal for her darling child;
 The golden promise from a Saviour fell,
 Or hopeless sighs would breathe distraction wild,
 And unesigning, rave for SARAH BELL!

Stranger! (if such peruse this verse of mine)
 I ask no tear-drop for a sister's tomb,
 No look of woe, or pitying sigh of thine,
 Or silent pray'r, or brow of darken'd gloom:
 But when thou read'st of what has here befall,
 Think serious of thy own approaching doom,
 And let thy eyes with grateful pleasure swell;
 That God has left thee for repentance room.
 Mourn for thyself and not for SARAH BELL!

OF SIN.

We must be sick of sin, before we be dead to sin.

There is no sin a man can be tempted to, but he will find greater comfort in resisting than indulging.

How can we say that we love Christ, if we love sin, which was an enemy to his life and soul when he was on earth; and is an enemy to his glory now that he is in heaven?

D.

THE PLAN OF A
THEOLOGICAL SEMINARY,
OF THE PRESBYTERIAN CHURCH.

INTRODUCTION.

Inasmuch as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man; and considering, that in the discharge of this object this dispensation of the gospel is primarily sacramental; it is manifestly of the highest importance, that the best means be used to ensure the faithful preaching of the gospel, and the pure administration of all its ordinances. With this view, therefore, institutions for the education of youth intended for the holy ministry, have been established in all christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the church.—Hence the founders of the Presbyterian church in the U. States of America did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools, for the education of youth for the gospel ministry. So rapid, however, has been the extension of this church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and affectingly demanded. Circumstances also so imperiously dictate, not only that the labourers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have ordinarily been for the arduous work to which they must be called. Influenced by the views and considerations now recited, the General Assembly, after mature deliberation, have resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish a new institution, consecrated solely to the education of men for the Gospel ministry, and to be denominated,—*The Theological Seminary of the Presbyterian Church in the United States of America*. And to the intent that the true design of the founders of this institution may be known to the public, both now and in time to

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Sec. 3. Be it further enacted, That the four addition
of government thereon be removed and to

rene, and especially that this design may, at all times, be distinctly viewed, and sacredly regarded, both by the teachers and the pupils of the Seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not be ashamed*, being qualified *rightly to divide the word of truth*.

It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the Gospel must ultimately prove injurious to the church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our church to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by cherishing and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the church, men who shall be able to defend her against infidels, and her doctrines against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

(TO BE CONTINUED.)

Mr. Shaker... has been reported to the...
and may be being...
those who voted in the affirmative were...

Those who voted in the affirmative were,

Messrs. Abbot, Caldwell, Kinney, M'Connell, Pritchard, Slaughter, Stone, Tod, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Bureau, Dunlap, Evans, Foos, Irwin, Looker, M'Arthur, M'Beth, Purviance, Rogers, Smith, Trimble and Kirker, (speaker.)

A motion was made by Mr. Pritchard, that the 6th section of said bill be struck out.

The said section was read, as follows :

Sec. 6. *And be it further enacted*, That from and after the day of next, Châllicothe shall be the temporary seat of government, until otherwise provided by law.

The first blank in said section, was filled with the word *first*, and the second blank with the word *May*.

The question was then put, and decided in the negative, yeas 11—nays 13.

The yeas and nays being required by two members,

Those who voted in the affirmative were,

Messrs. Abbot, Caldwell, Kinney, M'Connell, Pritchard, Slaughter, Stone, Tod, Trimble, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Bureau, Dunlap, Evans, Foos, Irwin, Looker, M'Arthur, M'Beth, Purviance, Rogers, Smith and Kirker, (speaker.)

A motion was made by Mr. Tod, to amend said bill by striking out all the first section, after the enacting clause, these words 'that the proposals made to this legislature, by Alexander M'Laughlin, John Kerr, Lync Starling and James Johnston, to lay out a town on their lands, situate on the east bank of the Scioto river, opposite Franklinton, in the county of Franklin, and parts of half section No. 9, 10, 11, 25 and 26, for the purpose of having the permanent seat of government thereon established; also to convey to this

Mr. Speaker—The bill has been reported to the house, representatives, to amend the act, entitled 'An act for laying leasing section No. 16, in the fractional township No. 4, 2d fractional range of townships, in the Miami purchase.

An engrossed bill, entitled 'An act to incorporate the holders of the Connecticut Western Reserve Bank,' was the third time.

On the question shall this bill pass, it was decided in the affirmative, yeas 15—nays 8. The yeas and nays being required by two members.

Those who voted in the affirmative were,

Messrs. Abbot, Dunlap, Looker, M'Arthur, M'Beth, Pritchard, Rogers, Slaughter, Smith, Stone, Tod, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Bureau, Evans, Foos, Irwin, Kinney and Kirker, (speaker.)

Ordered, That the title be, An act to incorporate holders of the Connecticut Western Reserve Bank.

Ordered, That Mr. Tod request the concurrence of representatives therein.

A message from the house of representatives by Mr.

Mr. Speaker—A bill has been reported to the house, representatives, regulating the times of holding judicial courts.

A message from the house of representatives by Mr.

Mr. Speaker—A bill has been reported to the house, representatives to amend the act, entitled 'An act to incorporate town of Marietta.'

A message from the house of representatives by Mr.

Mr. Speaker—The house of representatives have passed a bill, entitled 'An act fixing the ratio of representation out this state,' with an amendment, in which they desire the concurrence of the senate.

The said amendment was read, as follows :

Add the following as a third section to said bill :

Sec. 3. *Be it further enacted*, That the four additional

come, and especially that this design may, at all times, be distinctly viewed, and generally regarded, both by the students and the friends of the Seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the Gospel Ministry, who shall truly believe, and cordially love, and therefore endeavour to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that need not be ashamed, being qualified *rightly to divide the word of truth.*

It is to unite, in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the Gospel must ultimately prove injurious to the church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our church to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favourable to its growth, and by encouraging and regulating its ardour; literature, by affording favourable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the church, men who shall be able to defend her against infidels, and her doctrines against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honour and happiness to win them to the Saviour, and to build up their several churches in holiness and peace.

(TO BE CONTINUED.)

Mr. Speaker—It has been reported to the house

and many being required to vote in the affirmative were, those who voted in the affirmative were,

Those who voted in the affirmative were,

Messrs. Abbot, Caldwell, Kinney, M'Connell, Pritchard, Slaughter, Stone, Tod, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Bureau, Dunlap, Evans, Foss, Irwin, Looker, M'Arthur, M'Beth, Purviance, Rogers, Smith, Trimble and Kirker, (speaker.)

A motion was made by Mr. Pritchard, that the 6th section of said bill be struck out.

The said section was read, as follows :

Sec. 6. *And be it further enacted*, That from and after the day of next, Châlicothe shall be the temporary seat of government, until otherwise provided by law.

The first blank in said section, was filled with the word *first*, and the second blank with the word *May*.

The question was then put, and decided in the negative, yeas 11—nays 13.

The yeas and nays being required by two members,

Those who voted in the affirmative were,

Messrs. Abbot, Caldwell, Kinney, M'Connell, Pritchard, Slaughter, Stone, Tod, Trimble, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Bureau, Dunlap, Evans, Foss, Irwin, Looker, M'Arthur, M'Beth, Purviance, Rogers, Smith and Kirker, (speaker.)

A motion was made by Mr. Tod, to amend said bill by striking out all the first section, after the enacting clause, these words : that the proposals made to this legislature, by Alexander M'Laughlin, John Kerr, Lyne Starling and James Johnston, to lay out a town on their lands, situate on the east bank of the Scioto river, opposite Franklinton, in the county of Franklin, and parts of half section No. 9, 10, 11, 25 and 26, for the purpose of having the permanent seat of government thereon established ; also to convey to this

Mr. Speaker—It has been reported to the house representatives, to amend the act, entitled : An act for laying leasing section No. 16, in the fractional township No. 4, 2d fractional range of townships, in the Miami purchase.

An engrossed bill, entitled : An act to incorporate the holders of the Connecticut Western Reserve Bank, was the third time.

On the question shall this bill pass, it was decided in affirmative, yeas 15—nays 8. The yeas and nays being required by two members,

Those who voted in the affirmative were,

Messrs. Abbot, Dunlap, Looker, M'Arthur, M'Beth, Nell, Pritchard, Rogers, Slaughter, Smith, Stone, Tod, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Bureau, Evans, Foss, Irwin, Kinneance and Kirker, (speaker.)

Ordered, That the title be, An act to incorporate holders of the Connecticut Western Reserve Bank.

Ordered, That Mr. Tod request the concurrence of representatives therein.

A message from the house of representatives by Mr. Mr. Speaker—A bill has been reported to the house representatives, regulating the times of holding judicial courts.

A message from the house of representatives by Mr. Mr. Speaker—A bill has been reported to the house representatives to amend the act, entitled : An act to incorporate town of Marietta.

A message from the house of representatives by Mr. Mr. Speaker—The house of representatives have bill, entitled : An act fixing the ratio of representation out this state, with an amendment, in which they desire concurrence of the senate.

The said amendment was read, as follows :

Add the following as a third section to said bill :

Sec. 3. *Be it further enacted*, That the four additional

whole senate, and made the order of the day for to-morrow. A new amendment be committed to a committee.

Mr Arthur from the committee appointed, reported a bill mentally to the several acts for disciplining the militia, was received, read the first time, and ordered to pass to second reading.

read, That mr. Woodbridge acquaint the house of representatives therewith.

Message from the house of representatives by mr. Foulks. *Speaker*—A bill has been reported to the house of representatives, to attach part of Highland county to the county of

God submitted to the consideration of the senate, the following resolution :

Resolved, That on the subject of purchasing certain Indian lands for the use of the state,

Resolved, by the general assembly of the state of Ohio, That the natives from this state, in the congress of the United States, and they hereby are directed to propose to the congress, that the said state will purchase, at its own expense, such time and in such manner as congress may direct, Indian timber claiming lands within the limits of this extending westward of their right to such lands, on the condition that the congress, aforesaid, stipulate with the said state, and convey to the same, the one half at least of such

Resolved, further, That in the opinion of this general assembly, the aforesaid, is not merely an appeal to the favor of congress, but is founded on a safe, dignified and republican principle, and the peculiar situation of this state, in relation to the rights of the union, ought to induce congress to comply with the proposition. Various are the reasons which have induced the expression of the above opinions.

That the same lie for consideration.

committee of the senate, to the bill fixing the government publishing the permanent and temporary seat of government. A motion was made by mr. Pritchard, that the further consideration of the same be postponed till the second Monday in December next.

The question being put, was decided in the negative: yeas 12—nays 12.

The yeas and nays being required by two members,

Those who voted in the affirmative were,
Messrs. Abbot, Caldwell, Foos, Kinney, McConnell, Pritchard, Stauffer, Stone, Tolt, Triebel, Welch and Woodbridge.

Those who voted in the negative were,

Messrs. Bigger, Burson, Dunlap, Evans, Irwin, Looker, Mr. Arthur, McLeish, Providence, Rogers, Smith & Walker (speaker).

The said amendment was then read, as follows :

Strike out of the first section of said bill, these words, ' Alexander McLaughlin, John Kiser, Lyne Sterling and James Johnston, to lay out a town on their lands, on the east bank of the Scioto river, opposite Frankinton, in the county of Franklin, and parts of half sections No. 9, 10, 11, 25 and 26, for the purpose of having the permanent seat of government thereon established ; also, to convey to this state, a square of ten acres, and a lot of ten acres, and to erect a state house, such offices and a penitentiary, as shall be directed by the legislature, and insert in lieu thereof, the following : ' Messrs. Lyxbee and Henry Baldwin, to lay out a town on sections 4, townships 5, range 19, of the United States military district, for the purpose of establishing the permanent seat of government of this state, in such place, as this general assembly, or a committee, or director, to be by them appointed, shall direct : Also to convey to this state, the ground covered by the public buildings, and whatever may be deemed necessary for walks and other public conveniences : Also one hundred acres for the use of the penitentiary : And to

ington, and the Kentucky Gazette, Lexington, and the respective papers referred to publish things in Frankfort, are requested to publish the same in their respective papers. W. E. Southward, & Co. in

whole senate, and made the order committed to a committee

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the near shoulder, a few white hairs on the withers—appraised 108 25, by John Davidson & Hector Murphy

A true copy, from my estray book,

Joseph Davidson, J. P.

January 7th, 1813

Highland county, Concord township
Taken up by Hugh Wisbey, one dark bay mare, rising three years old, between 12 and 13 hands high, off hind foot white, a small star in her face—appraised to \$ 12, by John Stone and Abraham Wells.

December 24th, 1812. Signed,

Joseph Davidson, J. P.

Taken up by John Man of Byrd township, Adams county, one bay mare, about 14 hands high, blaze face, the left fore foot white, supposed to be 5 years old last spring, no brand perceived, are valuable—appraised to \$20, by David Devore and William Jacobs.

I do certify the above to be a true copy from my estray book,

Alexander Jolly, J. P.

January 30, 1813

Taken up by John Shepherd of Union township, Ross county, a bay horse, 15 hands high, 6 years old, a bald face, a white ring nearly round the left hind leg above the hump joint, a white spot on the inside of the same thigh, and a white spot on the hind part of the right hind foot—appraised to \$ 60, by Jacob Cundy and Thomas Brown.

A true copy from my estray book,

William Robinson, J. P.

February 1st, 1813.

State of Ohio, Scioto county.
Taken up by Cornelius E. Miller of Deal township, a dark iron grey mare, supposed to be three years old, about 13 hands 3 inches high, the right hind foot white up to the pastern, some white on the back part of the right fore foot, some white spots on the back near the shoulders, has on a bell with two small holes in the lower edge of it, with a leather collar buckled with a double buckle—appraised to \$20 by John Long and Thomas Bennet.
I certify the above to be a true copy, return made to me,

Wm. Collins, P.

January 21, 1813

JUST PUBLISHED

And for sale at the office of the Scioto Gazette

expression of the above opinions.
That the same be for consideration

ever may be deemed necessary for walks and other public conveniences: Also one hundred acres for the use of a penitentiary. And to be sold by public

NEW BOOKS

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